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IS THE SINGLE TAX THEORY AN OPEN QUESTION?

 discussion is being carried on in some Catholic periodicals which threatens to become more excited than is profitable for discovering the truth. Excitement fosters passion and prejudice and prevents the mind from finding or seeing the truth. The subject of the discussion is the so-called Single Tax theory, and the teachings contrasted with each other are those of Pope Leo XIII. on the one hand, and of Henry George and Dr. McGlynn on the other. One of the contending parties maintains that the Single Tax theory has been condemned by Leo XIII., the other that it has not been condemned, but is still an open question.

The only way to arrive at a clear and sure decision is to examine calmly and without bias the respective teachings, one after the other; whether they are opposed to each other, or whether one of them is to be rejected, will then become manifest.

I.

HENRY GEORGE AND THE SINGLE TAX THEORY.

Henry George proposes as a remedy for all social evils that all taxes should be abolished except a single one—hence the name of the theory,—which is to be paid by those who possess land. His whole theory may be reduced to the following heads. We quote from 'Progress and Poverty' (4th edition, 1880, Lovell's Library):

1. Private property in land is the ultimate and real root and source of the social evils which are so keenly felt and so bitterly deplored by all.

"We have traced the unequal distribution of wealth which is the curse and menace of modern civilization to the institution of private property in land. We have seen that as long as this in-

stitution exists no increase in productive power can permanently benefit the masses ; but, on the contrary, must tend to still further depress their condition." (Book VI, chapter II, pp. 236 sq.)

2. The real cause of the evil being discovered, the true remedy is obvious : we must abolish private property in land and substitute for it common ownership.

"There is but one way to remove an evil—and that is, to remove its cause. To extirpate poverty, to make wages what justice commands they should be, the full earnings of the laborer, we must therefore substitute for the individual ownership of land a common ownership. Nothing else will go to the cause of the evil—in nothing else is there the slightest hope." (Ibid., p. 237.)

3. But is the abolition of private land ownership in harmony with natural justice? It is, because private ownership of land is essentially and irremediably wrong and unjust.

"When it is proposed to abolish private property in land the first question that will arise is that of justice. That alone is wise which is just ; that alone is enduring which is right. In the narrow scale of individual actions and individual life this truth may be often obscured, but in the wider field of national life it everywhere stands out. I bow to this arbitrament, and accept this test. . . . If private property in land be just, then is the remedy I propose a false one ; if, on the contrary, private property in land be unjust, then is this remedy the true one." (Book VIII., chapter I, p. 239.)

4. How can private property in land be done away with? Will its abolition not cause a disturbance of all social conditions, which would be worse than the misery we are now complaining of? We need not fear ; no violent measure is required to bring about the desired change. We may leave every land-owner in the quiet possession of all he has ; but for the privilege of possessing land and of enjoying the blessings of such possession, we make him pay to the State or the community a proportionate "land tax," equal to the profit which accrues from land as such, independently of labor and improvements ("land rent," "land value.") In this manner we shall really make all land common property. For the individual possessor of a particular piece or tract of land is in reality nothing more than a tenant of the State or the community.

"I do not propose either to purchase or to confiscate private property in land. The first would be unjust ; the second, needless. Let the individuals who now hold it still retain, if they want to, possession of what they are pleased to call *their* land. Let them continue to call it *their* land. Let them buy and sell, and bequeath and devise it. We may safely leave them the shell,

if we take the kernel. *It is not necessary to confiscate land; it is only necessary to confiscate rent.*"

"We already take some rent in taxation. We have only to make some changes in our modes of taxation to take it all.

"What I, therefore, propose, as the simple yet sovereign remedy, is—to appropriate rent by taxation.

"In this way, the State may become the universal landlord without calling herself so, and without assuming a single new function. In form, the ownership of land would remain just as now. No owner of land need be dispossessed, and no restriction need be placed upon the amount of land any one could hold. For, rent being taken by the State in taxes, land, no matter in whose name it stood, or in what parcels it was held, would be really common property, and every member of the community would participate in the advantages of its ownership." (Book VIII, ch. II, p. 292.)

5. What would be the effects of the new system of taxation? The income from the single land tax would first be used to defray all the expenses of the government. But there would remain plenty to provide for all possible improvements and comforts of life for all. A new era of universal prosperity would be inaugurated.

"Imbued with fresh energy, production would start into new life, and trade would receive a stimulus which would be felt to the remotest arteries." (Book IX, ch. I, p. 311.)

"Consider the effect of such a change upon the labor market. Competition would no longer be one-sided, as now. Instead of laborers competing with each other for employment . . . employers would everywhere be competing for laborers, and wages would rise to the fair earnings of labor

"With natural opportunities thus free to labor; with capital and improvements exempt from tax, and exchange released from restriction, the spectacle of willing men unable to turn their labor into the things they are suffering for would become impossible; the recurring paroxysms which paralyze industry would cease; every wheel of production would be set in motion; demand would keep pace with supply, and supply with demand; trade would increase in every direction, and wealth augment on every hand." (Ibid., p. 314 sq.)

"As material progress went on, the condition of the masses would constantly improve. Not merely one class would become richer, but all would become richer; not merely one class would have more of the necessities, conveniences, and elegancies of life, but all would have more." (Ibid., ch. II, p. 317.)

"The increase in the reward of labor and capital would still further stimulate invention and hasten the adoption of improved

processes, . . . these would truly appear, what in themselves they really are—an unmixed good . . . Every new power engaged in the service of man would improve the condition of all. And from the general intelligence and mental activity springing from this general improvement of condition, would come new developments of power of which we as yet can not dream.” (Ibid., p. 319.)

“There would be a great and increasing surplus revenue from the taxation of land values, for material progress, which would go on with greatly accelerated rapidity, would tend constantly to increase rent. This revenue arising from the common property could be applied to the common benefit, as were the revenues of Sparta. We might not establish public tables—they would be unnecessary; but we could establish public baths, museums, libraries, gardens, lecture rooms, music and dancing halls, theaters, universities, technical schools, shooting galleries, play grounds, gymnasiums, etc. Heat, light, and motive power, as well as water, might be conducted through our streets at public expense; our roads be lined with fruit trees; discoverers and inventors rewarded; scientific investigations supported; and in a thousand ways the public revenues made to foster efforts for the public benefit. We should reach the ideal of the Socialist, but not through governmental repression. Government would change its character, and would become the administration of a great co-operative society. It would become merely the agency by which the common property was administered for the common benefit.” (Ibid., ch. IV, p. 326 sq.)

(To be continued.)



REAL AND APPARENT DEATH IN RELATION TO THE HOLY SACRAMENTS.

3. As we have seen, theologians generally agree that the sacraments may be administered to any one who appears to be dead, if it is really probable that he is still alive—and that during the whole time that such doubt or probability exists. But there arises a difficulty, viz., to know when and to what extent it is probable that a man is still alive after the moment that death is commonly considered to set in.

A like solution can not be given to all cases, but it is now-a-days generally admitted that death does not set in suddenly, but gradually, as the separation of the soul from the body requires some time, even after the moment commonly called death.

Hence between the moment commonly called death and the real separation of soul and body, a more or less extended period is

generally admitted to intervene. "Between the moment in which the external and apparent signs of death set in by the suspension of the great and essential functions for the conservation of life, such as breathing and the circulation of the blood, and the moment in which life is totally and definitively extinguished, there is a period of latent life of greater or less duration, according to the nature of the causes that bring about death. During that period functional proprieties of the tissues and organic elements remain alive and persist, which, if acted upon by proper means, are apt to revive—momentarily or definitively—the whole function of which they form the organic and functional substratum." (Laborde, *Les tractions rythmées de la langue*, p. 88. Paris, 1897.)

In a paper read at the Paris Academy of Medicine, Jan. 23rd, 1900, the same Dr. Laborde said: "In the death of the organism, the extinction of its vital functions, we have to distinguish two successive phases. During the first occurs the suspension of the great functions that are essential to sustaining life: breathing and blood circulation; but the functional proprieties of the tissues and organic elements persist without any outward manifestation. During the second phase, the functional proprieties cease and disappear in a certain order of union and subordination which experimental analysis shows us to be as follows: first the sensitive faculty disappears, next the motor function or the nervous movability, and with it at last the contractibility of the muscles."

Dr. D. Coutenot, in the *Études Franciscaines* (Jan., 1901, page 44), says:

"From general observation and from physiological experiments we draw this conclusion: Death does not set in instantaneously; the organism dies progressively; hence, death must come about in a different manner according to the circumstances that determine it and according to the vital and particular nervous qualities of each individual, but always progressively."

The same view is accepted by the Medical Academy of Barcelona, by Dr. Capellmann (*Medicina Pastoralis*, p. 178), by the theologians Villada, Genicot, and Noldin, and the canonist Alberti.

The existence of such a period of latent life is clearly proved by the many cases of apparent death, where even experts were unable to perceive any sign of circulation, heart-beating, or respiration, and where nevertheless the subjects have come back to life. If we do not want to admit real miracles, we can not help admitting the latent persistency of life.

The physiological reason for the persistency of life in these innermost parts of the organism, even after the great functions of breathing and circulation have ceased, is this: the cells and tissues forming an organ have not been injured by any lesion apt to disturb their functions, and they have reserve forces enough

to maintain themselves; hence the organ can stay alive, in as much as it forms a whole with the rest of the body. Of course, if these reserve forces are exhausted before a new supply is furnished by blood circulation and breathing, it will die.

Hence it follows that the organs and tissues which are strong and well provided with vital energy, preserve latent life longest, as in cases of asphyxiation, intoxication, drowning, etc. In such accidents the organs and tissues are not injured and find themselves well provided with vital energy and an abundant organic reserve. In all such circumstances the state of apparent death is of long duration.*)

On the contrary, in cases of protracted disease, [where each organ, tissues and cells have been weakened and as it were exhausted themselves, with the cessation of breathing and circulation life also soon ceases, because the tissues have consumed their vital elements.

At this point two conclusions of the Medical Academy of Barcelona deserve to be quoted :

"Facts have proved that a man may return to life who has been for hours in a state in which all manifestations of life had ceased, such as recognition, speech, sensibility, muscular movement, breathing and even heart-beating. Such a state may properly be called apparent death.

"The state of apparent death, as described above, occurs more frequently in men who die suddenly or by accident; yet it is very probable that a similar state occurs for a greater or less period in all men, even in those dying of common diseases, either chronic or acute."

It follows also that during that period, with the application of proper means, the great functions of life may be restored for a greater or less duration. For that purpose diverse means have been employed. The best known is that of rythmical tractions of the tongue, by Dr. Laborde, of which we shall speak later.

Hence we conclude with Dr. Coutenot (l. c.): "Despite outward signs, death, at first, is but apparent; the organism, outwardly dead, is alive inwardly by the persistent functional proprieties of the tissues that may be utilized to restore life; only when these proprieties disappear, is death real. The time taken up by this first phase of death is more or less prolonged, according to the causes. Apparent death does not cease to be a morbid state that requires medical help and treatment, until certain signs of real death set in. In the presence of a more or less recent death, one can never know for certain whether it is real or apparent.

*) Strokes of lightning and electrical shocks seem to belong to the same category, in which rythmical tractions of the tongue or working the arms up and down, as in case of drowning have restored life.

ESOTERIC AND EXOTERIC MASONRY.

Dr. Mackey in his 'Masonic Lexicon' (page 141) treats of Esoteric and Exoteric Masonry. The terms esoteric and exoteric, he tells us, "are from two Greek words signifying interior and exterior. The ancient philosophers, in the establishment of their respective sects, divided their schools into two kinds, exoteric and esoteric. In the exoteric school, instruction was given in public places; the elements of science, physical and moral, were unfolded and those principles which ordinary intelligence could grasp, and against which the prejudices of ordinary minds would not revolt, were inculcated in places accessible to all whom curiosity or a love of wisdom congregated. But the more abstruse tenets of their philosophy were reserved for a chosen few, who, united in an esoteric school, received in the secret recesses of the master's dwelling, lessons too strange to be acknowledged, too pure to be appreciated by the vulgar crowd who, in the morning, had assembled at the public lecture. Thus, in some measure, is it with Masonry. Its system taken as a whole is, it is true, strictly esoteric in its construction. Its disciples are taught a knowledge which is forbidden to the profane, and it is only in the adytum of the lodge that these lessons are bestowed; and yet viewed in itself and unconnected with the world without, Masonry contains within its bosom an exoteric and esoteric school as palpably divided as were those of the ancient sects, with this simple difference that the admission or the exclusion was in the latter case involuntary, and dependent solely on the will of the instructor, while in the former it is voluntary, and dependent only on the will and the wishes of the disciple. In the sense in which I wish to convey the terms, every Mason on his initiation is exoteric—he beholds before him a beautiful fabric, the exterior of which alone he has examined, and with this examination he may, possibly, remain satisfied—many, alas! too many are. If so, he will remain an exoteric Mason. But there are others whose curiosity is not so easily gratified—they desire a further and more intimate knowledge of the structure than has been presented to their view.... These men become Esoteric Masons. The hidden things of the order are to them familiar as household words,—they constitute the Masters in Israel who are to guide and instruct the less informed—and to diffuse light over paths which to all others are obscure and dark.

"There is between these studious Masons and their slothful, unenquiring brethren the same difference in the views they take of Masonry, as there is between an artist and a peasant in their

respective estimate of an old painting—it may be of a Raphael or a Rubens....

“Let every Mason ask himself, if he be of the esoteric or the exoteric school of Masonry. Has he studied its hidden beauties and excellencies? Has he explored its history, and traced out the origin and erudite meaning of its symbols? Or has he supinely rested content with the knowledge he received at the pedestal, nor sought to pass beyond the porch of the Temple? If so he is not prepared to find in our royal art those lessons which adorn the path of life and cheer the bed of death; and for all purposes except those of social meeting and friendly recognition, Masonry is to him a sealed book” (p. 143).

Let us, therefore, not wonder, dear reader, if many a Mason tell us that there is nothing anti-Christian and anti-Catholic in Masonry; if he be an esoteric Mason and has studied the matter at all deeply, he can not be sincere in his denial, for he knows even better than we the value of our proofs; if he be sincere, he is an exoteric Mason who really knows far less about Masonry than we ourselves; “for all purposes except those of social meeting and friendly recognition, Masonry is to him a sealed book.” Let him not be angry with us that, with the aid of Dr. Mackey, we unseal it for him, at least partially; and that, trusting to better authority than his, we overlook his vigorous protests that Masonry is not anti-Christian.



LITERARY NOTES.

—Edwin Asa Dix has written a new life of ‘Champlain, the Founder of New France’ (New York: Appleton). It is little more than an abridgment of Champlain’s own classic work, marred by scantiness of exact statements, dates, and index.

—Ex-Secretary John D. Long’s ‘The New American Navy’ [The Outlook Co.] might well have been entitled ‘A Naval History of the War With Spain,’ since both its volumes are devoted chiefly to that conflict and its consequences. The whole work bears the ear-marks of hurried composition, and is, to judge by frequent repetitions and other signs, made up largely of magazine articles hastily flung together.

—We learn from our Madrid contemporary *La Cruz* (March 19th) that the former Archbishop of Manila, Msgr. Nozaleda, now Archbishop of Valencia, whose appointment to the latter see was opposed by the radical press of Spain, has published a vigorous

defense against the accusations made against him ('Defensa Obligada contra Accusaciones Gratuítas,' 93 pp. quarto. Madrid: Establecimiento Tipográfico Hijos de J. A. Garcia.) It is characteristic of the present Spanish administration that a number of copies of this pamphlet sent to various addresses have not reached their destination.

—Wm. M. Alexander has published a book on 'Demoniac Possession in the New Testament' (Edinburgh: Clark). He believes in the Scriptures and comes forward as their defender. He acknowledges the existence of genuine demoniac possession. Cases were particularly frequent at the time of our Lord. They have a twofold element, one natural, another supernatural. The latter rested upon a Satanic opposition to the work of Christ on earth. It was a counter-movement to the establishment of the kingdom of God on earth. The prince of this world was cast out. Thus the author reaches the conclusion that genuine possession no longer exists. In the details of his work there seems to be a lack of careful discrimination between truth and superstition, between what might be genuine possession and what was certainly fanaticism and madness. The possibility and reality of possession is a historical fact. How it is brought about is still an unsolved problem, for there are more things in heaven and earth than are dreamt of in the philosophy of man.

—Even the Century Cyclopedia is not without its blemishes. But the editors are very willing to remove them, as the following incident shows: In November, 1903, the International Catholic Truth Society called the attention of Prof. Benjamin E. Smith, editor-in-chief, to the name 'Adrian,' in the 'Century Cyclopedia of Names.' Under this caption appeared the objectionable and misleading statement: "Adrian adopted the views of the Eastern Church with regard to the worship of images of Christ, the Virgin or the saints." Prof. Smith promptly replied as follows: "Accept my thanks for your courteous letter.....concerning the misuse of the word 'worship' in the brief article on Adrian I., and permit me to inform you that the necessary correction of the plates was promptly ordered. This use of the word 'worship' is unquestionably objectionable and it appears in the Cyclopedia through inadvertence, perhaps not altogether inexcusable. The attitude of the Century Dictionary in all matters of the kind is that of strict non-partisanship, its sole effort being to state the exact facts fully and fairly. That it has in all cases attained this end, I do not venture to hope, and I shall consider it a favor if any other slips, like that mentioned; which may have happened, are brought to my attention in the courteous manner of your note."

MINOR TOPICS.

Priest Emigrants.—For priests emigrating from Italy to the United States, the S. Congregation of the Council, under date of July 27th, 1890, had decreed as follows :

1. Bishops or ordinaries of Italian dioceses are not allowed to grant letters of dismissal to any of their priests for emigration to America except

2. To such as, by their age and conduct, give assurance that they intend to occupy themselves exclusively with the salvation of souls.

3. But even in such cases, the Italian ordinary must arrange the matter with the American bishop. If the latter is willing to grant a formal *ineat*, all transactions in the case must be reported to the S. Congregation. If the S. Congregation gives its consent, the bishop may give the *exeat*; but he should then supply the American bishop in a secret communication with a personal description of the emigrant, in order to avoid fraud. A priest thus admitted can not go into another diocese without the special permission of the S. Congregation.

4. Priests of Oriental rites are excluded.

5. If an Italian priest wishes to visit America—not to emigrate thither,—the bishop may grant him a furlough, not to exceed one year. The reasons for such a visit must be stated in writing. Should the traveler exceed the limit of one year, he is *eo ipso* suspended.

Thus the decree of 1890. Since then, however, there have been sundry explanations of rule No. 5; moreover, not only from Italy, but also from other parts of the world, priests have tried to emigrate to America, and of late, from the United States to the Philippine Islands; hence the S. Congregation, under date of Nov. 14th, 1903, has issued the following new instructions:

I. For the Italian clergy, rules 1, 2, 3, and 5 of the decree of 1890 remain in force.

The faculty granted under rule 5, is limited to cases of strict necessity, which must in every instance be proved to the ordinary. Nor can the permission be extended beyond six months. Moreover, the S. Congregation must be informed about it at once.

II. Ordinaries other than Italian in Europe may not grant demissorial letters to any of their priests, unless the latter have been assured of the *ineat* by an American ordinary. An exception is made for cases of strict necessity, as mentioned in No. I.

III. Priests desiring to emigrate from this country to the Philippine Islands are subject to the same rules as Italian clergymen wishing to emigrate to the United States, with this difference that, instead of a permission from the S. Congregation, one from the Apostolic Delegate at Washington will suffice.

The St. Louis *Pastoral-Blatt*, from which we have copied, is of opinion that these rules apply only to priests who wish to engage here in the *cura animarum*, but not to those who come here on a pleasure trip or for recuperating their health. We should like to hear from competent authority whether this surmise is correct.

A Recent Race War.—The *Chicago Tribune* has been making a strong effort to get at the real facts in the case of the St. Charles, Ark., race riot, in which thirteen negroes were killed. It sent one of its staff correspondents to the scene of the butchery, and after a week's investigation he has printed a story which, as the *Tribune* truly says, is almost incredible in its horror. The town of St. Charles has a white population of 200 or 300, the blacks numbering 500 or 600. The *Tribune* correspondent does not speak very highly of the latter. Their fondness for drink and the game of craps is especially noted. These shortcomings bring them into dangerous relations with "low-down" whites, for whom whiskey and craps have also unlimited attractions. The whites chew off the same plug with the negroes, they drink out of the same bottle, and they gamble with them. In the words of a prominent citizen of the locality, when a white man does that, the negro is the better of the two. Now, the St. Charles butchery grew out of a drunken quarrel between a white man and two negroes over craps. The negroes made the mistake of supposing that, as they were good enough to drink and gamble with, they could adopt a general attitude of familiarity towards their Caucasian associate. They tried it, and quickly realized their mistake. Subsequently they assaulted him and his brother, and a race war began. A reign of hysteria set in. The old, inoffensive, ante-bellum negroes, knowing what was likely to happen, flocked to town and offered to give up their guns. Everybody has a gun in that region, on account of the abundance of game. These old blacks knew that the possession of firearms rendered them liable to assault in a time of excitement. Furthermore, they lost their heads through fear and told stories about a secret society among the younger negroes for the purpose of overpowering the whites. There was probably no real foundation for the report, but, as the *Tribune* correspondent says, the white men took no chances. Indeed, their hysteria seems to have equalled that of the blacks. Armed with guns and pistols, they began the work of gathering in the negroes and locking them up in a store belonging to one of the latter. Even the peace-loving blacks thereupon took to shooting. The climax came when a body of white men surrounded the place where thirty-three negroes were confined, and, calling out six, shot them as an object lesson to the others. The northern reader will, of course, be shocked by this account; but the *Chicago Tribune* correspondent says that the better class of white men in Arkansas County, "if not equally shocked," are grieved and indignant "at the length" to which the feud has been carried. The incident shows that the vicious whites are as great a menace as the blacks, and that in many parts of the South the action of the community is governed, not by the calm judgment of the white element, but by hot-headed boys and young men.

About "Health Foods."—Two recent occurrences, recorded inconspicuously, are illuminating. In one case a man ate up a bath sponge under the impression that it was a new kind of health food. It looked as if it might be one, he said, and it tasted like one. Whether or not this story is founded on fact, lovers of old-fashioned victuals and drink will be disposed to believe it. A full half of the advertisements in street cars and on bill-boards now-

a-days proclaim the healthfulness and "delicious crispness" of some new food, and the "reserve force and energy" sure to follow its use. Instead of sampling and nibbling, after the fashion of the country store, the grocer's customers now look no farther than the label "endorsed by leading physicians" on the corner of the package. Nothing more is necessary. The food itself is presumably "cheap by the ton, and it nourishes one," as the old rhyme had it. People go on eating veals, pork tenderloins, and suet puddings for their dinners, Welsh rarebits and broiled lobsters for their suppers, yet for breakfast they must have these entirely innocuous comestibles in the strange and unfamiliar forms which cunning food-makers have devised. A comic paragrapher has already shown the young husband of 1930 saying to his bride, "My dear, this ready-cooked, predigested breakfast food isn't like the ready-cooked predigested food that mother used to give me."

The other event referred to has a different bearing on the food question. It shows that in the midst of "health-food cranks" there is a reactionary party which longs, if not for the flesh-pots, at least for the ham and eggs, the waffles and the hot corn-bread of our ancestors. A Chicago man who was especially fond of the latter delicacy began to deplore the tastelessness and insipidity of present-day cornmeal. He wondered whether the old kind with its delicious nutty crispness was anywhere to be found, but visits to store after store failed to discover it. At last he bethought him of a Southern plantation where he had once visited when a boy. There was an old mill near by, with the regulation water-wheel and grooved millstones of the most primitive sort. There, perhaps, the corn-meal of the elder day might still be found. To make a long story short, the product of the old mill he found just as good as it was before the war. The Chicago man and his friends receive sacks of it at regular intervals, thus disproving the theory that the viands of to-day are less tasteful to our palates only because these same palates are jaded.

Weather Prediction, before long, is to be reduced to an exact science, and "Old Probabilities" will no longer be a fixed figure for the hand of scorn to point a slow unmoving finger at. Baron Fridland von Nowack has just been telling an admiring audience in London how, by the aid of statistics, and, especially, of a wonderful tropical weather plant, it will be possible to foretell atmospheric and seismic disturbances with the greatest accuracy. According to the Baron, immediately changes in the distribution of the electric and magnetic forces of our atmosphere and earth occur, the twigs and leaves of this plant perform peculiar and abnormal movements, each having its definite signification. For instance, as soon as a spot sufficiently large to influence our earth appears on the sun, the twigs directed towards the district affected perform more or less rapid upward or downward movements; and from the rapidity and extent of these movements, the direction in which the twigs point, and their variation in color, can be determined the nature, force, and geographical position of the disturbances that will affect our earth about twenty-six days later i. e., when the spot has completed its first revolution.

After eighteen years' study he had so perfected his system that from a single station, say, at London, he believed it was possible for a radius of about 3,000 miles to issue twenty-four or twenty-eight days in advance special charts showing the "critical" barometric centres, the atmospheric and seismic disturbances, and signs of firedamp explosions that were to be expected therefrom; to issue daily charts showing for from two to seven days in advance the lines of equal barometrical pressure and the districts of rainy, fine, and foggy weather; and to publish daily a detailed forecast, forty-eight to seventy-two hours in advance, of the weather within a radius of forty to sixty miles. Moreover, he maintained that where very high barometric maxima or very low barometric minima prevail, the compass is affected to such an extent that vessels are carried far out of their courses. With the aid of the "weather plant" the force, nature, and geographical position of such maxima and minima could be determined twenty-four to twenty-eight days in advance, and captains warned within that period when, where, and to what extent their compasses would be affected. The Baron said that anybody could grow the weather plant, but only an expert could interpret its message. You must ask for the *Abrus Precatorius Nobilis*.

"Literary Criticism" alias "Book Boosting."—Those who take account of the character of the books supplied from the public libraries know that the modern "historical novel" and similar trashy fiction make up by far the larger part of the books called for by the reading public. These are skilfully advertised, both before and at the time of their publication, so as to invest them as quickly as possible with the character of "popular novels." The purpose of this is to create a demand for the book and thus secure the profitable financial returns for which the publisher is working. The fine art employed in puffing a worthless book so as to make it a "good seller" is not always noticed. Indeed, it would fail of its purpose if it were not disguised so as to deceive the average reader of such literature. The following paragraphs copied from the current number of *Everybody's Magazine* shed light upon the methods employed to make a market for a "popular" book:

"Book criticism in this country is now for the most part conducted on the following exalted lines:

The daily newspapers notice the books of the houses that advertise.

The literary magazines are owned by the book-publishing houses, which issue them for the purpose of 'boosting' their own books.

Sometimes they trade 'boosts,' that is, review the book of another house in exchange for a review of one of their own books.

In these ingenious arrangements, where does the reader come in? He doesn't come in; he stays out.....

After a book-buyer has been 'boosted' into buying three or four works that he does not want, he stops, disgusted. Even the supply of rural 'come-ons' eventually failed to support the green-goods industry.

Absolutely impartial, untrammelled criticism is the publisher's best friend, but it seems impossible to make him think so."

"Absolutely impartial criticism," we fear, would put quite a number of publishers of "popular books" out of business. The product of their literary mills could not survive the ordeal. Unfortunately, however, that sort of criticism is very scarce and not likely to increase in those journals, literary or otherwise, whose editorial opinion is controlled by their advertising columns.

The "Right Principle for a Fair Solution of the School Question" is stated concisely as follows by Rev. E. A. Higgins, S. J.: It should be the aim, as it is the strict duty of a government, to respect the rights of conscience of all its citizens, and therefore to provide impartially for all a system of schools in which all should enjoy equal religious rights. Every school that does the work of education in a way to satisfy the requirements of the State in all the secular branches of instruction, is entitled to State support, no matter to what religious denomination the school managers may belong. The State schools which teach no religion and are therefore fatally defective, are nevertheless supported out of the public taxes, solely for the work of secular instruction. In all justice then, the religious schools, if they give the same amount of secular instruction as the others, are entitled to the same support for the secular instruction they give. Why not? Can any man except an unreasoning bigot see why they should not be treated alike?

If, in addition to the secular instruction required by the State, the religious schools also teach religion, because the parents want it, the State can have no objection. It will not pay for the religious instruction, but it will not hinder it, because it has no right to do so. The parents want it and are willing to pay for it. What can be more just or more sensible than this plan, "An Equal Wage for Equal Work"? Let the Catholic or Anglican or Methodist school do the same work in secular instruction as the State school, and why should it not receive the same pay from the State for work which fully complies with the requirements of the State? If this principle can be adopted in England, why not in the United States? Let us all take our stand on this platform, "The Same Pay for the Same Work."

That seems to offer to the people of the United States the fairest, and under present circumstances, probably the only feasible, solution of the school question.

Some Queer Exponents of "American-Catholic Thought."—THE REVIEW has frequently animadverted on the strong and oft-repeated criticisms of Catholic policy and Catholic practices and persons which appear in the *New York Sun*. The *Catholic Transcript* (vi, 42) finds that these criticisms are becoming more and more noteworthy. "These men seem to demand a fuller representation in the councils of the Church. They allege fair play and Roman ignorance of America and American institutions as grounds for their demand. They betray a first-hand knowledge of Rome and its methods. The average reader would be pardoned for assuming that the authors of the philippics were educated under the shadow of the Vatican. If their effusions are read in Rome and taken as a fair specimen of American-Catholic thought, it is but natural that the

ecclesiastics who rule the Church should have a very mean estimate of our obedience and our orthodoxy too."

It is a question worthy of serious consideration whether such an impression would be entirely false. Unfortunately, these liberalizing ecclesiastics represent a class, which is large and still growing. "Americanism" is not dead; on the contrary, it is a more serious menace to-day than it was when Leo XIII. of glorious memory took up his pen to indite the memorable brief "Testem benevolentiae." If clerics "educated under the shadow of the Vatican" are so thoroughly imbued with the spirit of heresy, as to attack our common mother publicly and shamelessly in the scandal-loving secular press, what can we expect of those who have never had a chance to drink pure Roman doctrine at the fountain-head, but who have been trained in the deadly atmosphere of Liberalism?

Partial Repeal of the German Anti-Jesuit Law.—On February 5th of last year, Chancellor von Bülow promised in the Reichstag the repeal of Section II. of the Anti-Jesuit law. He had reckoned without the fierce fanaticism of the "Evangelische Bund," which started a shrieking campaign up and down the country. The repeal of this law, they said, meant the destruction of the German Empire and the undoing of the glorious work of Luther. And so it came to pass that the bill which had been passed four times in the Reichstag, failed of getting the assent of the Bundesrath. Count Bülow kept quiet for a year, bided his time, and was not idle in the meanwhile. For on March 9th the cable flashed across the Atlantic the unexpected news that the Bundesrath had on that day voted for the repeal. The antics of the hysterical fanatics must be amusing to witness. Some of our American papers, the Boston *Transcript*, for example, have announced the repeal with headlines such as these: "The Last of Bismarck's War"—"The Catholics in Germany now the equal of Protestants before the law." Would that it were so. By the repeal of Section II. the Jesuits are merely restored to their rights of citizenship, but are not admitted into the empire as a religious body. It will take many more years of patient and determined labor on the part of the Catholics of Germany to recover complete equality before the law with their Protestant fellow-citizens.—*Messenger*, No. 4.

—Ignorance of the Bible seems to be—if one may venture the bull—the chief attainment of the modern college student. Bishop Potter has wept over the conditions at Yale; President Harper is suffering from chronic melancholy because his favorite book is so little regarded in Chicago; and President Hyde finds that even the piously-bred sons of Maine do not enter Bowdoin with any too much biblical lore. The last college to be heard from is Johns Hopkins, where, if anywhere, life and learning are taken seriously. President Remsen read to a class of eighty an editorial which alluded to the Ethiopian changing his skin and to the shadow moving backward on the dial. Of the eighty young gentlemen but one could identify the allusions, and he is a candidate for the ministry. The rest of the class are doubtless sustained by St. Paul's comfortable exhortation to the Corinthians: "If any man be ignorant, let him be ignorant."

—We are pained to learn from the *Denver Catholic* (v, 24) that "there are many Catholics among the Elks, especially here in Denver," for the reason that, as we have repeatedly shown, this "order" is not one to which a loyal Catholic can consistently belong. We are still more deeply pained to see our Colorado contemporary print conspicuously on its first page the portrait of a Catholic gentleman prominently identified with the Elks, together with a puff-note which is apt to create the impression that the Elks are a fit society for Catholics and that it is an honor for a Catholic to hold office therein. Such conduct is unworthy of a professedly Catholic journal.

—It has been said of Lord Rosebery that he never made a speech without being compelled to deliver two more, in one of which he explained that he had not said what he meant, and in the other that he had not meant what he said. Over here our public men save themselves the trouble of the other two speeches by simply charging the reporters with misquoting them.

—Among the addresses of welcome presented to Archbishop Messmer by the students of Marquette College, Milwaukee, was one in Gaelic, delivered by Mr. Victor Noonan. "The racial Catholic blood of Milwaukee," comments the *Buffalo Union and Times* (xxxii, 52), "is largely German, and about the best Gaelic scholars of to-day are German philologists."

—According to the *Researches* of Mr. Martin I. J. Griffin (xxi, 2) the first Greek book published in the United States was issued by Matthew Carey, a Philadelphia Catholic, in 1792. It was an edition of Epictetus. In 1806 the first Greek book from the first Greek type cast in this country was published by William Poyntell & Co. of Philadelphia.

—Mr. Griffin, in the April number of his *American Catholic Historical Researches*, deplors the lack of historical documents available on the early German Catholic immigration, and calls upon his patrons to help him fill the want. This is a matter in which many of our readers ought to be interested.

—The editor of the *Mirror* (xiv, 8), who has a thorough knowledge of the business motives back of American daily journalism, believes that much of the newspaper indignation against Russia for persecution of the Jews has its origin in design to please Jewish business men and draw their advertising.

—The brazen audacity of some of our secular newspapers is truly fearful and wonderful. Thus, on April 3rd, the *Chicago Chronicle* published what purported to be a "special cablegram" conveying the blessing of His Holiness the Pope "as an Easter gift" "on the *Chronicle's* readers."

—Is it not irreverent on the part of Father Cronin of the *Catholic Union and Times* (xxxii, 52) to refer to the members of the Pope's household as "the Monsignori tribe"?

